

twenty? or ten? or five? or one? Can you stand the test?

What is the trouble, and the remedy? There is a particular species of potter's clay which has a will and a conscience of its own. Its will is naturally and instinctively perverse, so that it will squirm in the hands of the potter, complain of his harsh treatment, and refuse to go down freely into the mould. Do you wonder that the potter, be he ever so patient and skillful, is unable to make of this refractory clay many useful and beautiful vessels? Behold, thou art this clay. The lesson of entire surrender, of unhesitating consecration, is what we need to learn. We do not dream what wonderful things God can do in us and with us but for these stubborn wills of ours, this persevering instinct of resistance and rebellion and distrust which characterizes our halting, our crippled and barren spiritual life.

### Positive and Negative Religion

Is your religion negative or positive? Do you look upon it as a sort of policy against the commission of sin, a locked door between you and the forbidden fruit, a strong arm to hold back your vigorous and perhaps struggling tendency toward indulgence, a very high fence to keep you in the narrow way?

Or is your religion a constant incentive to loving service; a call to helpfulness wherever need shows; a timely lift, an encouraging word, the mending of a way, the shining of a light, a message of cheer, a beacon of hope, a friend, advocate and champion of every cause of practical righteousness?

Are you merely trying to keep from sliding down, or are you struggling to climb up?

Is it your idea that religion is intended for the salvation of your soul; or for some millions of others as well, an end to which you may contribute?

Will a totally selfish salvation be regarded as a very beautiful one?

### Another Testimony to Trine Immersion

Many of our readers have personal knowledge of the late Mr. H. L. Hastings, editor, author, lecturer and preacher. He was the founder, and until the time of his death, editor of *The Christian*, one of the cleanest sheets published in America. He is probably the author of more tracts than any other one man living or dead, tons of which have been sold and gratuitously distributed. Mr. Hastings was the friend of everybody, possessed of a rare constellation of virtues, but the enemy of all unrighteousness, fearless and uncompromising in a relentless warfare against infidelity, intemperance and the pernicious tobacco habit. Tho an earnest advocate of primitive Christianity, yet he was not a strict denominationalist, having little use for outward ceremonies, rites and forms of any kind. In his later years, however, he became deeply impressed with the importance of having administered to him by a properly authorized person the rite of Christian baptism in harmony with the best accredited interpretation of the great Commission. When returning from one of his lecture tours he went out

of his way to stop at Ashland to receive baptism by immersion into the name of the Father and of the Son and of the Holy Ghost. The rite was administered privately by brother A. L. Garber, in a little stream flowing close by the town of Ashland, and the newly baptized man went on his way rejoicing, feeling assured that in the closing years of his life he had complied with the requirements of the last great commission of our Savior. Thus was added another testimony to the already innumerable testimonies and incontrovertible proofs in favor of trine immersion as the baptism instituted by the Savior, practiced by the apostles, and handed down from one generation to another to be observed by the church of the twentieth century and the church of all the centuries.

### Short at the Wrong End

According to Sister Augustine's report published in this issue of the *EVANGELIST* the contributions of the Sisters' Society to the Ashland College Theological Fund have very materially decreased during the last few years and notably so within the last year. We trust this does not mean a lack of interest on the part of our sisters in this very important, shall we say most important, department of our church work. For of all the different kinds of church work in which either brethren or sisters are or can be engaged, the support of Ashland College, in our judgment, is paramount and merits the first consideration. If for some reason it needs be that the contributions of the Sisters' Society fall short let not that shortage be in the fund for the support of Ashland College. The Brethren school *must* be supported. Did we say *must*? Yes, that is what we meant to say, for that is the truth in the case as it is seen by those who are in a position to see and to know. That is to say the College *must* be supported if the *Brethren church is to survive*. So far as the church is dependent on any human agency, the life, the prosperity, the future usefulness and power of the Brethren church will be determined very largely by what the church puts into Ashland College. Those who are interested in seeing the Brethren church reach out beyond the narrow confines of her present field of operation and become a great power in the evangelization of the world and a mighty factor in the building up of the kingdom of God on the earth, are invited to make a note of this statement for the announcement of which we hold ourselves responsible: *One dollar invested at this time in Ashland College will do more good five times over than a dollar invested in any other branch of church work, with probably the single exception of the publishing interests.*

Dr. Gladden of Columbus, O., has been speaking to the point on "Social Vices" at New Haven. He declares that public gambling could be stopped by the authorities and that insidious forms of gambling by the upper classes are influences for great evil; that the saloon can only be driven out by furnishing a substitute for it as a social rendezvous for men; that the growth of the social evil is due in part to the luxurious habits of young men which lead them to defer marriage and to the refusal of parents to permit their daughters to marry any but rich men.